

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/338987834>

Basics of Islam

Book · February 2020

CITATIONS

0

READS

37,359

2 authors, including:



[Luqman Nasser](#)

University of Mosul

44 PUBLICATIONS 30 CITATIONS

SEE PROFILE

Basics of Islam

A Course in English

For

Second Year Students of

The College of The Great Imam

Prof. Dr. Abdulrahman A. Alqazazz

College of Arts

University of Mosul

Prof. Dr. Luqman A. Nasser

College of Arts

University of Mosul

English For Students of Islamic Studies

“This book is designed for use by non-native speakers of English who have already learned general everyday English and wish to improve their special English Language as students of Islamic studies for they should have the terminology and the basic concepts of the religious literature.

We hope that the course will fill one of the gaps in the programme of teaching English to students of the Islamic studies.

Prof. Dr. Abdulrahman A. Alqazazz

**College of Arts
University of Mosul**

**Prof. Dr. Luqman A.
Nasser**

**College of Art
University of Mosul**

Contents

Title	page
Unit One : What Is Islam ?	7-17
Unit Two: Testimony of Faith (Shahadah)	18-27
Unit Three: The Prayer(Salah)	29-38
Unit Four: Fasting(Sawm)	39-47
Unit Five: Alms-Tax (Zakah)	49-57
Unit Six: Pilgrimage (Hajj)	59-66
Unit Seven: Who is the Prophet Muhammed (ﷺ)?	67-77
Unit Eight: The Sunnah and its place in Islam	78-84
Unit Nine: The individual and the society	85-91
Unit Ten: Abu Bakr Alsiddiq	93-99

Unit One

Pillars of Faith: Belief in Allah

Belief in Allah is the first pillar of faith. It is the firm acceptance of the existence of Allah. He created everything; controls the universe; He has no partners in any of this; He is the one, self-sufficient, who begets not, nor was He begotten and none is like Him. There is nothing which resembles Him or equals Him; He is perfect in His qualities and attributes; He is the greatest and the most perfect, free of any defect or shortage. Therefore, He is the only one worthy of being worshipped.

Belief in Allah benefits a person in this life and the hereafter and consists of three factors:

1. Declaring with the tongue, by uttering the two testimonies (No one is worthy of worship except Allah and Muhammed is his Messenger).
2. Believing in the heart, in order not to resemble hypocrites who profess with their tongues what they do not believe in their hearts.
3. Performing the obligations, refraining from the prohibitions and adhering to the Islamic manners; all of which confirms the sincerity of ones belief.

Every sane person knows that this universe has a creator that is why intellects and scholars with wisdom accept and believe in Allah. All that we see from amongst refer to the existence of a great creator. If all the things which we have within our reach had an architect, like cars, airplanes, ships and all other equipments and machinery, how

then would a universe this great be without a creator. A common Muslim on the early days said, "Animal dung indicates the existence of animals and foot traces, indicates that people walked; then how would skies with galaxies, and land with valleys and seas with waves not indicate the existence of a creator".

The amazing perfection in creation proves the existence of the creator, as Allah says "The work of Allah who perfected all things" (Alnaml: 88). No one ever claimed to be The Creator; so it is either that these creatures existed by mere chance, or Allah created them; and since the first one could not have occurred, because such a wonderful coherent system through the ages can not exist by pure chance, therefore, the only thing remaining is that Allah is The Creator and Controller.

Vocabulary:

belief (n.)	إيمان
pillar (n.)	أركان
acceptance (n.)	قبول
existence (n.)	وجود
universe (n.)	الكون

partner (n.)	شريك
beget (v.)	يلد
resemble (v.)	يشبه
equal (v.)	يساوي
attribute (n.)	صفة
defects (n.)	عيوب
shortage (n.)	نقص
the Hereafter (n.)	الآخرة
tongue (n.)	اللسان
utter (v.)	ينطق
testimony (n.)	الشهادة
hypocrites (n.)	المنافقين
profess (v.)	يعلن، يصرح
obligations (n.)	الأوامر، الواجبات
prohibitions (n.)	النواهي
adhere (v.)	يلتزم
mere (n.)	مجرد
coherent (adj.)	متناسق
sane (adj.)	غافل

intellects	مفكرين
scholars	العلماء
wisdom	الحكمة
architect	مهندس معماري
dung	روث
galaxies	كواكب

Part One: Exercises on the text

I. Answer the following questions:

1. What does belief in Allah maintain?
2. What are the two testimonies?
3. How do true Muslims differ from hypocrites?
4. How can one conclude that there is only one creator?
5. What do the valleys and seas indicate?
6. What is the Arabic version of (Alnaml: 88)?
7. Who claimed to be the creator of the universe?

II. Give in English the meaning of the following words, then use them in sentences of your own:

(believe, attribute, utter, coherent, galaxies)

III. Complete the following:

1. Allah is self-sufficient who nor

2. Muslims should perform and
3. Intellectuals and scholars know well that
4. If all equipments had an architect, then
5. skies with galaxies indicate

Part Two: Points of Grammar

Time, Tense, and aspect:

Time can be thought of as a line on which the present moment is located. Anything ahead of the present moment is in the future, and anything behind it is in the past. Verbs have forms called **tenses** that tell you when the action happens. The term **aspect** refers to a grammatical category which reflects the way in which the verb action is regarded or experienced with respect to time.

The following table shows the relation between tense and aspect:

			Tense	
			Present	Past
Simple			Present Simple tense	Past simple tense
Aspect	Complex	Continuous	Present Continuous tense	Past Continuous tense

	Perfective	Present perfect tense	Past perfect tense
	Perfect Continuous	Present Perfect Continuous tense	Past Perfect Continuous tense

The Present Simple Tense:

If the action happens regularly, sometimes or never, use the simple present tense. The present simple tense is formed by using the infinitive with the first person (singular and plural) and the use of the (s) form with the third person singular.

The uses of the present simple tense:

1- To state facts.

The sun rises every morning.

The earth goes around the sun.

Australia is an island.

2- To tell the events of a story that is happening now.

Ali passes the ball to Ahmad

3 - To talk about things that will happen in the future.

Next week I go on holiday to Japan.

We fly to Syria on Sunday.

The train leaves in five minutes.

My family moves to a new house next month.

Exercise

Change the verbs between brackets into the present simple tense.

1. Mazin (come) to the university every day.
2. Salim (help) his brother a lot.
3. The teacher (give) us a new project.
4. The train (leave) the station in ten minutes.
5. Sami (think) English spelling is hard.

Voice:

The passive voice is used in sentences that contain an object. It is used in different cases:

- When the doer of the action is not known.
- When the speaker wants to highlight the object.
- When the speaker knows the doer yet, for one reason or another, does not want to declare it.
- The process of passivization includes the following steps:
 1. Omitting the subject
 2. Fronting the object
 3. Adding the correct form of verb to "BE"
 4. Transforming the lexical verb into its past participle form.
 5. Keeping other elements of the sentence.

The passive voice of the present simple tense:

Formation of the passive voice in the present simple tense.

Singular Object	is + (Past participle)	
	He writes a letter every day	A letter is written every day
Plural Object	Are + (Past participle)	
	He writes three letters every week	Three letters are written every week

Exercise

1. Change the following sentences into passive voice:

- They call summer the vacation season.
- They use new inventions now.
- Parents teach their children to behave well.
- The north wind blows the trees.
- Sami closes the doors at 10 o'clock.

Interrogation

- Asking for the subject by (who)

In English, when we want to ask for the identification of the subject of a sentence, we can use (who). Consider the following example:

***They** make him the chairman every year.*

<i>Wh-word</i>	<i>Verb</i>	<i>Complement</i>
<i>Who</i>	<i>makes</i>	<i>Him the chairman every year?</i>

Who makes him the chairman every year?

Note that (who) is followed by the verb in its singular form and then the rest of the sentence without mentioning the subject.

Exercise

Make interrogative sentences asking about the subject in these sentences.

1. Samir opens the doors every day.
2. They clean the room every week.
3. The doctor spends his life to help others.
4. Ali goes to the library every day.
5. Salam and Ahmad study English together.

The uses of "There"

There are three uses of "There"

1. A place adverb as in: You can sit **there**.
2. An expletive as in: **There** is a book on the table.
3. For drawing attention as in: **There** goes the bus.

Exercise

I. State the use of (there) in the following sentences.

1. If Ali sits here, Sami can sit there.
2. There goes the train.
3. There is a book in the bag.
4. I met Ali in the library .He was there yesterday.
5. I want a pen. There is one on the table.

II. Make sentences of your own words using there once as a place adverb, and once as an expletive:

Selected Translations for reading

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا
لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِيَ ﴿٦﴾ أَنْ رَّاهُ اسْتَغْنَى ﴿٧﴾
إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَى ﴿٩﴾ عَبْدًا إِذَا
صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾
أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا
لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ
وَاقْرَبْ ﴿١٩﴾

الصلوات
والعظيمات

Al-'Alaq

In the name of Allah, Most Gracious, Most Merciful.

1. Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-
2. Created man, out of a (mere) clot of congealed blood:
3. Proclaim! And thy Lord is Most Bountiful,-
4. He Who taught (the use of) the pen,-
5. Taught man that which he knew not.
6. Day, but man doth transgress all bounds,
7. In that he looketh upon himself as self-sufficient.
8. Verily, to thy Lord is the return (of all).
9. Seest thou one who forbids-
10. A votary when he (turns) to pray?
11. Seest thou if he is on (the road of) Guidance?-
12. Or enjoins Righteousness?
13. Seest thou if he denies (Truth) and turns away?
14. Knoweth he not that Allah doth see?
15. Let him beware! If he desist not, We will drag him by the forelock,-
16. A lying, sinful forelock!
17. Then, let him call (for help) to his council (of comrades):
18. We will call on the angels of punishment (to deal with him)!
19. Day, heed him not: But bow down in adoration, and bring thyself the closer (to Allah).

قال رسول الله (ﷺ) اصدق بيت قالته الشعراء، ألا كل شيء ما خلا الله باطل. رواه

مسلم

**The prophet (ﷺ) said "The truest couplet recited by a poet is: Behold!
Apart from Allah everything is vain"**

Narrated by Muslim.

Unit Two

Pillars of Faith: Belief in Angels

Angels are creatures from light; they are unseen, and only Allah knows their reality. They are honored slaves of Allah who never disobey Allah in whatever He commands, and do exactly as they are commanded. Belief in angels constitutes the second pillar of faith.

Muslims do believe in the existence of angels, and believe in what we were informed about their descriptions and tasks, "Who so disbelieves in Allah and His angels and His books, and His messengers, and the Last Day, has surely gone astray into far error" (Al-Nisaa:136).

The followings are some fruits of believing in the angels:

1. Recognize the greatness of Allah who created these creatures.
2. Keenness to obey Allah and refrain from disobeying Him, because when one knows that Allah has designated those who record everything said or done, it encourages one to shun sins.
3. Gratitude to Allah for allocating angels to protect and look out for muslims.
4. Increase of faith by loving the angels.
5. Being prepared for the hereafter by remembering the angels of death and the angels guarding the Paradise and Hell.

There are many types of angels, and they have different tasks:

1. Jibreel, who is designated to descend with the revelations upon Prophets, and he is the best of the angels.
2. The angel of death and his helpers, who are entrusted to take people's souls at the time of death.
3. Israafeel, who is assigned to blow the trumpet twice; once to put all living creatures to death and the second time is to raise the dead for accountability.
4. The keepers and guards of gates of Paradise and Hell, and whoever is in them.
5. The honorable record keepers, who write down people's words and actions.
6. Some Angels guard man during all times and in all places with the command of Allah.
7. The two angels in the grave designated to question the dead saying "Who is your lord? What is your religion? Who is your prophet?"

Vocabulary:

angels (n.)	الملائكة
unseen (adj.)	غير مرئي

slaves (n.)	عبيد
disobey (v.)	يعصي، لا يطيع
description (n.)	وصف
task (n.)	مهمة
recognize (v.)	يؤمن، يعترف
keenness (n.)	رغبة قوية
refrain (v.)	يمتنع
designate (v.)	يعين، يسمي
record (v.)	يسجل
encourage (v.)	يشجع
shun (v.)	يتجنب
sin (n.)	سيئة
gratitude (n.)	الإقرار بالفضل
allocate (v.)	يعين
guard (v.)	يحرس
descend (v.)	ينزل
soul (n.)	الروح
assign (v.)	يعين
grave (n.)	قبر
disbelieve (v.)	يكفر
go astray (v.)	يضل، ينحرف
error (n.)	ضلال، خطأ
constitutes (v.)	يشكل، يكون

Part One: Exercises on the text

I. Answer the following:

1. Why cannot we see the angels?
2. What is the second pillar of Faith?
3. Give three fruits of believing in angels?
4. What is the use of remembering the angels of death?
5. Angels are of different types. What are they?
6. What is the job of the angel of death?
7. Who records people's words and actions?
8. What is the Arabic version of (Al-Nesaa: 136)?

II. Give in English the meaning of the following words, then use them in sentences of your own:

(unseen, task, record, designate, soul).

III. Complete the following:

1. Believing in angels means
2. increases faith in Allah.
3. Allah has designated angels to
4. Jibreel's task is to
5. The two angels of the grave ask the dead about

Part Two: Points of Grammar

Tense:

The Past Simple Tense:

The past tense combines two features of meaning: (a) The event must have taken place in the past, with a gap between its completion and the present moment. (b) The speaker or writer must have in mind a definite time at which the event took place. Adverbials such as **last week, in 1932, several weeks ago, yesterday**, etc. commonly indicate this tense:

Suha started school last year .

Ali went to the library yesterday.

Exercise

Rewrite the following sentences in the past simple tense. Be sure to make all required changes.

1. I go to the university every day.
2. Salim comes to school every day.
3. Ali plays football in the garden.
4. They want to study English.
5. Suha buys some books from the bookstore.

Voice:

The passive voice of the past simple tense.

Formation of the passive voice in the past simple tense

Singular Object	was + (Past participle)	
	He bought a car yesterday	A car was bought yesterday
Plural Object	were+ (Past participle)	
	He bought three books yesterday	Three books were bought yesterday

Exercise

Change the following sentences into passive voice:

1. They sold a new book yesterday.
2. Ali broke the window last week.
3. Samir bought three novels last week.
4. They closed three streets yesterday.
5. Fatima cleaned the room yesterday.

Interrogation:

Asking about the verb by (what)

We can use "what" to ask for the verb. In this case, the auxiliary (Do) is needed in one of its forms (do, did, does) depending on the tense and the subject whether singular or plural. The rest of the interrogative sentence should be as in the following example.

Ali goes to school in the morning.

Wh- word	Auxiliary (do)	Subject	Pro- verb Do	Complement
----------	-------------------	---------	--------------------	------------

<i>What</i>	<i>Does</i>	<i>Ali</i>	do	in the morning
-------------	-------------	------------	----	----------------

Exercise

Make interrogative sentences asking about the verb in these sentences.

1. Mazin **went** to the library yesterday.
2. Salah **goes** to school every day.
3. Muhammad **bought** a car last week.
4. Nada **drinks** milk in the morning.
5. Kamal and Nasser **study** English together.

The uses of *(Then)*:

1. To refer to a time mentioned before as in :
I shall meet my friend next week. I will give him the book then.
2. To signal a sequence of steps as in :
I wash my hand when I get up. Then I put on my clothes.

Exercise

In sentences of your own words , use (then) once as an adverb of time and once as a Sequence signal.

Selected Translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ
الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ
رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

صَلَّى
الْعِظَمِ

Al-Qadr

In the name of Allah, Most Gracious, Most Merciful.

1. We have indeed revealed this (Message) in the Night of Power:
2. And what will explain to thee what the night of power is?
3. The Night of Power is better than a thousand months.
4. Therein come down the angels and the Spirit by Allah's permission, on every errand:
5. Peace!...This until the rise of morn!

قال رسول الله (ﷺ) لو كان لابن آدم واديان من مال لابتغى واديا ثالثا ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب" رواه مسلم

The prophet (ﷺ) said, "If the son of Adam were to possess two valleys of riches, he would long for third one. And the stomach of the son of Adam is not filled but with dust. And Allah forgives that who repents". Narrated by Muslim.

Unit Three

Pillars of Faith: Belief in the Divine Books

The third pillar of faith is the belief in the divine books. Muslims believe that Allah revealed books to His Prophets and Messengers to convey them to people. These books contain a call to believe in the oneness of Allah, and worship Him alone and a call to believe in the hereafter. These books encourage noble manners and virtuous deeds: They warn against iniquitous manners and deeds.

Some of these divine books are mentioned in the Quran as well as the Sunnah:

1. The Quran which was revealed to Muhammed (ﷺ).
2. The Tawraat (The Bible Old Testament) which was revealed to Moosaa "Moses" (ﷺ).
3. The Injeel (The Bible New Testament) which was revealed to Easaa "Jesus" (ﷺ).
4. The Zaboor (Psalms) which was revealed to Daawood "David" (ﷺ).
5. Suhuf Ibraaheem which was revealed to Ibraaheem "Abraham" (ﷺ).

Muslims should believe in the divinity of these books. No one's faith is accepted if he believes in some and disbelieves others, and he who disbelieves in all of The Books is considered to be a disbeliever.

Muslims believe that all divine books have been distorted, except the Quran. Some of these books were lost then found and therefore were distorted. Today, they include belittlement of Allah, attributing many defects to his qualities. They also contain lies regarding the Prophets and Messengers and attribute major great sins and immortality to them.

Allah did not preserve these books as He guaranteed to preserve and protect the Quran, "It is we who have sent down Alhikr and surely, We will guard it from corruption" (Al-Hijr: 9).

In addition, muslims have memorized the Quran since it was revealed until today, and they will continue until the end of time. Muslims read, memorize and recite the Quran as a way of pleasing Allah and coming close to Him. They love and honor it because it is the word of Allah. They apply its rules in all affairs of life and adhere to the manner and etiquettes mentioned there in.

Vocabulary:

convey (v.)	ينقل
contain (v.)	يحتوي
call (n.)	دعوى
manners (n.)	أخلاق
warn (v.)	يحذر

iniquitous (adj.)	جائر، شرير
divinity (n.)	قدسية
distort (v.)	يحرف
except (conj.)	ماعدا
belittlement (n.)	استخفاف
immorality (n.)	خلود
preserve (v.)	يحافظ
protect (v.)	يحمي
in addition	إضافة إلى ذلك
memorize (v.)	يحفظ عن ظهر قلب
recite (v.)	يتلو
adhere(v.)	يلتزم
etiquettes (n.)	آداب، قواعد

Part One: Exercises on the text

I. Answer the following questions:

1. What is the task of the prophets and messengers of Allah?
2. What do divine book warn against?
3. The Glorious Quran refers to some divine books. What are they?
4. Why should muslims believe in all the divine books?

5. Who distorted the Tawraat?
6. What is the Arabic version of (Al-Hijr: 9)?
7. Why do muslims love and honor the Quran?

II. Give in English the meaning of the following words and then use them in sentences of your own.

(except, immortality, distort, preserve, recite)

III. Complete the following:

1. Divine books contain a call
2. was revealed to Moses.
3. Today, the distorted books include and
4. Muslims the Quran to be close to Allah.
5. The Glorious Quran contains

Part Two: Points of Grammar

The Present Continuous Tense:

As its name suggests, the **CONTINUOUS ASPECT** (also sometimes called the **DURATIVE** or **PROGRESSIVE** aspect) indicates a happening **IN PROGRESS** at a given time. Compare:

SIMPLE PRESENT: Ahmad *plays* well.

PRESENT PROGRESSIVE: Joan *is playing* well.

These two sentences have the same tense, but different aspects. Notice the difference this makes to the meaning: *Ahmad plays well* refers to Ahmad's competence as a player ; *Ahmad is playing well* refers to his performance on a particular occasion or during a particular season. This tense is formed by the use of

am }
 is } + V + ing
 are }

The meaning of the progressive indicates one of the following :

- (a) the happening has DURATION
- (b) the happening has LIMITED duration
- (C) the happening is NOT NECESSARILY COMPLETE

Exercise

Change the verbs between brackets into the present continuous tense.

1. They (go) to the zoo now.
2. The students (write) their homework now.
3. Sami (clean) his room now.
4. Jalal (drink) a cup of tea now.
5. They (sell) new books now.

Voice:

The passive voice of the present continuous tense

Formation of the passive voice in the present continuous simple tense

Singular	is being + (Past participle)
----------	------------------------------

Object	He is writing a letter now	A letter is being written now
Plural Object	Are being + (Past participle)	
	He is writing three letters this week	Three letters are being written this week

Exercise

Change the following sentences into passive voice:

1. They are reading a book now.
2. Ahmad is drinking tea now.
3. Layla is studying three stories now.
4. Ali and Salim are playing football now.
5. Salam is selling his car now.

Interrogation

-Asking about the object by (what)

We can ask about the object by using **what** followed by the suitable form of verb to do and then the subject as in the following example.

Ali bought **a car** yesterday.

Wh- word	Auxiliary (do)	Subject	infinitive verb	rest of the sentence
What	did	Ali	buy	yesterday

What did Ali buy yesterday?

Exercise

Make interrogative sentences asking about the object in these sentences

1. They gave me a book last week.
2. He bought a car yesterday.
3. She helped her mother yesterday .
4. They passed the exam last week.
5. Zaki studied French last year.

The use of (*None of*):

- (*None of*) can be used as a quantifier with countable and non-countable nouns as in
- *None of the apples are ripe.* (countable noun)
- *None of the food is left.* (non-countable)

Exercise

In sentences of your own words, use (*none of*) once with countable noun and once with non-countable.

Selected Translations for reading

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٢﴾
فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ
الْقِيَمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ
جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِنْدَ
رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

صَلَّى
الْعَظِيمُ

Al- Bayna

In the name of Allah, Most Gracious, Most Merciful

1. Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence,-
2. An apostle from Allah, rehearsing scriptures kept pure and holy:
3. Wherein are laws (or decrees) right and straight.
4. Nor did the People of the Book make schisms, until after there came to them Clear Evidence.
5. And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.
6. Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.
7. Those who have faith and do righteous deeds,- they are the best of creatures.
8. Their reward is with Allah. Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.

قال رسول الله (ﷺ) "ان رؤيا المؤمن جزء من ستة وأربعين جزءاً من النبوة". رواه

مسلم

The prophet (ﷺ) said," Verily the vision of a believer is one of the forty-sixth parts of prophecy". "Narrated by Muslim"

Unit Four

Pillars of Faith: Belief in the Prophets and Messengers

The fifth pillar of faith includes the belief in the prophets and messengers of Allah. Muslims should believe in all the prophets and messengers who were sent by Allah to guide mankind, starting with Adam, including Noah, Abraham, Ismael, Isaac, Jacob, Moses, and Jesus. But Allah's final message, a reconfirmation of the eternal message, was revealed to the prophet Muhammed (ﷺ).

The prophets and messengers are the best of mankind; some of them are better than others, and the best of them are the messengers of the strong will, namely, Noah, Abraham, Moses and Jesus and Muhammed (ﷺ). The best of all these is the Prophet Muhammed (ﷺ). The prophets and messengers are created humans who should not be worshipped. They are Allah's slaves. They eat, drink, become ill and die as all humans do. Believing in the prophets and messengers means believing in their messages, which reached us through the Glorious Quran and the authentic narrations of the Sunnah telling about their news. It also means loving, following and supporting the prophets, and disavowing their enemies.

If one believes only in some prophets and denies others, he is considered as an unbeliever because by his claim he belies the Glorious Quran and the Sunnah. Denying one of them is as much disbelief as denying all of them. Allah said: "those who disbelieve in Allah and His messengers and desire to make division between Allah and His believe

in part, desiring to take between this and that a way, those in truth are the unbelievers" (Al-Nissa: 150-151).

The fruits of believing in the prophets and messengers are:

1. Coming close to Allah by the virtue of following and loving His prophets and messengers.
2. Recognizing the mercy of Allah upon His slaves as He sent these prophets to guide them to the right way.
3. Taking admonition from the stories of the prophets and messengers.

Vocabulary:

guide (v.)	يَهْدِي
mankind (n.)	البشر
reconfirmation (n.)	تصديق
eternal (adj.)	أبدي، سرمدي
strong will (n.)	عزم
disavow (v.)	يتبرأ
deny (v.)	يرفض
consider (v.)	يعتبر

belie (v.)	يكذب
unbeliever (n.)	كافر
recognize (v.)	أدرك
mercy (n.)	رحمة
admonition (n.)	العبرة

Part One: Exercises on the text

I. Answer the following questions:

1. What is the fifth pillar of faith?
2. What are the names of the prophets and messengers mentioned in the Glorious Quran?
3. To whom was the final message revealed?
4. What does the belief in prophets mean?
5. Who are the prophets of the strong will?
6. Why do we consider those who believe only in some prophets as unbelievers?
7. What are the main fruits of believing in the prophets and messengers?

II. Give in English the meaning of the following words, and then use them in sentences of your own:

(disavow, eternal, reconfirm, mankind, admonition)

III. Complete the following:

1. Allah sent His to
2. Muhammed received
3. Allah's final message is called
4. The prophets and messengers should not be worshipped because
5. denying any prophet is
6. The Arabic version of (Al-Nissa: 150) is

Part Two: Points of Grammar

The Past Continuous Tense

While the simple past makes us see the event as a whole, the past progressive makes us see it as an activity in progress. The different effect of the progressive can be explained as follows. The meaning of the progressive indicates one of the following :

- (a) The happening has DURATION
- (b) The happening has LIMITED duration
- (c) The happening is NOT NECESSARILY COMPLETE

I read a novel yesterday evening. i.e. the whole novel]

I was reading a novel yesterday evening. i.e. there is no implication that I finished the novel in the course of the evening]

Voice:**The passive voice of the past continuous tense**

Formation of the passive voice in the past continuous tense

Singular Object	Was being + (Past participle)	
	He was reading a book when I visited him.	A book was being read when I visited him.
Plural Object	Were being + (Past participle)	
	They were reading these books at that time.	These books were being read at that time.

Exercise:

Change the following sentences into passive voice:

1. They were reading a book yesterday.
2. Nada was cleaning the room yesterday.
3. Sami was cutting the trees yesterday.
4. Ahmad was writing a novel last year.
5. Maha was washing the dishes yesterday.

Interrogation

Asking about the adverb of time by the use of (when) as in:

*They went to the library **last week**.*

Wh-word	Auxiliary (do)	Subject	Infinitive verb	Rest of the sentence
<i>When</i>	<i>Did</i>	<i>They</i>	<i>go</i>	<i>To the</i>

				library
--	--	--	--	---------

When did they go to the library?

Exercise

Make interrogative sentences asking about the adverb of time in these sentences.

1. Salim will go to school next week.
2. Nadia wrote a letter to her mother in 2008.
3. Ali bought a car in 2007.
4. Jasim joined the university last year.
5. Fatima studied English in 1998.

The use of (*Enough*):

Enough means a sufficient amount. It may follow the adjective it modifies as in:

Ali was old enough to go to school.

With nouns, it may precede or follow the nouns as in :

I have enough time. I have time enough.

Exercise

Make sentences of your own words using (enough) once with adjectives and once with nouns.

Selected Translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾
وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ
أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلَهُمْ ﴿٦﴾
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ ﴿٨﴾

صَلَّى
الْعَظِيمِ

Al - Zilzala

In the name of Allah, Most Gracious, Most Merciful

1. When the earth is shaken to her (utmost) convulsion,
2. And the earth throws up her burdens (from within),
3. And man cries (distressed): 'What is the matter with her?'

4. On that Day will she declare her tidings:
 5. For that thy Lord will have given her inspiration.
 6. On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
 7. Then shall anyone who has done an atom's weight of good, see it!
 8. And anyone who has done an atom's weight of evil, shall see it.
- قال رسول الله (ﷺ) "أنا أولى الناس بعيسى. الأنبياء أبناء علات وليس بيني وبين عيسى نبي". رواه مسلم

The prophet (ﷺ) said, "I am most akin to Jesus among the whole of mankind, and all the prophets are of different mothers but belong to one religion and no prophet was raised between Jesus and me."
Narrated by Muslim

Unit Five

Pillars of Faith: Belief in the Hereafter

Muslims believe that the present life is only a trial preparation for the next realm of existence. This life is a test for each individual for the life after death. A day will come when the whole universe will be destroyed and the dead will be resurrected for judgment by Allah. This day will be the beginning of a life that will never end.

The Day of Judgment will be a terrifying and overwhelming event. It is the hour when all humans ever created are gathered to stand naked on a great plain, "That day a man will flee from his brother; from his mother and his father; from his wife and his children. For on that Day, every man will have enough to make him indifferent to others" (Abasaa: 34-37).

Believing in the Hereafter, which constitutes the fifth pillar of faith, includes:

1. Belief in resurrection, which means raising the dead from their graves, and returning their souls to their bodies.
2. Belief in collection, which is collecting (or gathering) all people after resurrecting them from their graves.
3. Accountability and recompense where those who did good will be rewarded and those who did evil will be punished.
4. Belief in Hell and Paradise, where Paradise is the abode for the pious who obeyed Allah and followed His Messengers, and Hell is the abode for unbelievers and transgressors who disbelieved or disobeyed Allah and His Messengers.

5. Belief in the preconditions for the Hour, which precede the Hour, like the sun rising from the west, and the appearance of the deceiver.
6. Belief in the trial in the grave, the questioning by the two angels and the punishment and reward inside the grave.
7. Belief in the scale, intercession, the believers seeing Allah on the Day of Resurrection, The Siraat (the bridge over Hell) and the Hawadh, (the prophet's lake).

This life we live today is a very short life. The unbelievers on the Day of Judgment will think that the life they lived on earth was only a day or part of a day. The life in the Hereafter is a real life. It is not only spiritual, but physical as well. We shall live there with our souls and bodies, "The value of this world compared to that of the Hereafter is like what your finger brings from the sea when one puts it in and then takes it out", Said Muhammed (ﷺ).

Vocabulary:

Hereafter (n.)	الدار الآخرة
preparation (n.)	استعداد
realm (n.)	عالم، دنيا
existence (n.)	الوجود
resurrection (n.)	البعث، النشور
resurrect (v.)	يبعث، يحيي
judgment (n.)	الحساب

day of judgment (n.)	يوم الحساب
terrifying (adj.)	رهيب، مرعب
overwhelming (adj.)	حاسم، ساحق
naked (adj.)	عاري
plain (n.)	صعيد
flee (v.)	يهرب
indifferent (adj.)	غير مكترث
recompense (n.)	جزاء
accountability (n.)	حساب
reward (v.)	يكافئ
punish (v.)	يعاقب
hell (n.)	جهنم
paradise (n.)	الجنة
abode (n.)	مقام
pious (adj.)	تقي
obey (v.)	يطيع
transgressor (n.)	العاصي
preconditions (n.)	شروط الساعة
trial (n.)	محاكمة، حساب
scale (v.)	الميزان

intercession (n.)	الشفاعة
intercessor (n.)	الشفيع

Part One: Exercises on the text

I. Answer the following questions:

When will the whole universe be destroyed?

What does resurrection mean?

Why will the man flee from his mother on the Day of Judgment?

What do accountability and recompense mean?

What are the abodes of the pious and transgressors?

Who questions the deads in the grave?

Is life in the Hereafter spiritual or physical?

II. Give in English the meaning of the following words, and then use them in sentences of your own:

(realm, resurrect, flee, abode, pious)

III. Complete the following:

This life is only

The Arabic version of (Abasaa: 34-37) is

The fifth pillar of faith includes, ..., ...

..... is one of the preconditions.

The "Siraat" is

Part Two: Points of Grammar

The Present Perfect Tense

It is used in the following cases:

(a) STATE LEADING UP TO THE PRESENT

That house has been empty for ages.

(b) INDEFINITE EVENT

All our children have had measles.

(C) HABIT

The province has suffered from disastrous floods throughout its history.

Voice:

The passive voice of the present perfect tense

Formation of the passive voice in the present perfect tense

Singular Object	Has been + (Past participle)	
	He has sold a car recently	A car has been sold recently
Plural Object	Have been + (Past participle)	
	He has sold three books recently	Three books have been sold recently

Exercise

Change the following sentences into passive voice:

1. They have closed the street recently.
2. Ahmad has read two books lately.
3. Layla has broken three dishes this month.
4. Nada and Nadia have cleaned the room recently.
5. Salim has sold a car recently.

Interrogation

Asking about the adverb of place by the use of (where) as in:

They went to **Baghdad** last week.

Wh-word	Auxiliary(do)	Subject	Infinitive verb	Rest of the Sentence
<i>Where</i>	<i>Did</i>	<i>They</i>	<i>go</i>	<i>Last week</i>

Exercise

Make interrogative sentences asking about the adverb of place in these sentences.

1. Ali puts his books in the bag.
2. Salim met Ali in the library.
3. The class went to the north yesterday.
4. He goes to school every day.
5. Sami and Ahmad want to go to Basrah.

The uses of (*Each, Every, and All*):

Each directs attention to the separate members of a group as in :

Each boy has a special job to do.

Every emphasizes the unity of the group as in :

Every boy had to participate.
All means whole .It stresses completeness as in :
All the work is done in one day.

Exercise

Complete the following sentences filling each blank with each ,
every or all.

----- student in the class has a special assignment.

----- student must hand in a paper on Sunday.

When ----- the papers are in, we will have a quiz.

----- the books were interesting.

We study almost ----- day.

Selected translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَادِيَّاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَّتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ
ضُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ
لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعِثِرَ مَا فِي الْقُبُورِ ﴿٩﴾
وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

صَلَّى
الْعَظِيمِ

Al-'Adiyat

In the name of Allah, Most Gracious, Most Merciful.

1. By the (Steeds) that run, with panting (breath),
2. And strike sparks of fire,
3. And push home the charge in the morning,
4. And raise the dust in clouds the while,
5. And penetrate forthwith into the midst (of the foe) en masse;-
6. Truly man is, to his Lord, ungrateful;

7. And to that (fact) he bears witness (by his deeds);
8. And violent is he in his love of wealth.
9. Does he not know,- when that which is in the graves is scattered abroad
10. And that which is (locked up) in (human) breasts is made manifest-
11. That their Lord had been Well-acquainted with them, (even to) that Day.?

قال رسول الله (ﷺ) "ان الله يقول يوم القيامة: اين المتحابون بجلالي اليوم اظلمهم في ظلي يوم لا ظل الا ظلي" رواه مسلم.

The prophet (ﷺ) said," Verily, Allah would say on the Day of Resurrection: Where are those who have mutual love for my Glory's sake? Today I shall shelter them in my shadow when there is no other shadow but my shadow "Narrated by Muslim.

Unit Six

Pillars of Faith: Belief in the Divine Preordainment

Allah meted out terms for all human beings, and appointed times for them. Nothing was hidden from Him. He created them; and He knew what they shall do before He created them. Everything works according to His decree and will, His will becomes effective. Allah knows what happened, what is happening, what will happen and what did not happen, if it were to happen how it would happen; nothing escapes His knowledge whether significant or insignificant, "He had created everything and had meted for it a measure", (Al-Forkan: 2).

Thus, Muslims believe in the tablet and the pen, and all that is written in it. So, if the whole creations agree upon abolishing a thing Allah has written in it that it will exist; the whole creation will not be able to do so. Likewise, if all creations agree to get into existence a thing Allah did not write in it, they will not be able to do so. The pen is dried up with what is to exist until the Day of Resurrection. And that what has passed the slave by, was not going to befall him; and what has befallen him was not going to pass him by, "the commandment of Allah is a certain destiny", (Al-Ahzab: 38).

Woe to him who became a disputer to Allah's decree, for he has sought with his fancy a concealed secret by investigating the world of unseen, and has become by what he said about it, a sinful liar.

But this belief does not mean that one should stop working and rely on fate, because one does not know what Allah decreed and recorded for him. Allah gave mankind the will and ability to distinguish between what is beneficial and what is harmful, so one must obey Allah and refrain from sinning because fate should not be taken as an excuse for sinning. Moreover, one must utilize all means and exert effort to achieve what benefits him in this life and the Hereafter, while fully relying on Allah.

The fruits of believing in the divine preordainment are:

Peace of mind, tranquility and steadfastness of the result of acts of obedience.

Contentment and acceptance of the decree, in addition to shunning envy.

Patience and perseverance through adversities.

Vocabulary:

mete (v.)	يقرر، يخصص
term (n.)	أجل
according (conj.)	طبقاً

decree (n.)	حكم، قضاء
will (n.)	مشيئة، رغبة
escape (v.)	يغيب، يهرب
knowledge (n.)	علم
significant (adj.)	كبير، مهم
tablet (n.)	اللوحة المحفوظ
pen (n.)	القلم
abolish (v.)	يبيطل، يلغي
likewise (adv.)	بطريقة مماثلة
dry up (v.)	جف
passed (v.)	أخطأ، لم يصب
befall (v.)	يحدث، يصيب، يقع
commandment (n.)	أمر
destiny (n.)	قدر المرء
woe (n.)	ويل
disputer (n.)	خصيم، مجادل
fancy (n.)	وهم
concealed secret (n.)	سراً مخفياً
world of unseen (n.)	عالم الغيب
refrain (v.)	يمتنع
fate (v.)	القدر
moreover (adv.)	فضلاً عن ذلك

utilize (v.)	يستخدم، يوظف
exert (v.)	يبيذل
preordainment (n.)	تحتيم بالقضاء والقدر
contentment (n.)	الرضا
envy (n.)	الحسد
patience (n.)	الصبر
perseverance (n.)	مثابرة
adversities (n.)	الشدائد، المحن

Part One: Exercises on the text

I. Answer the following questions:

What is the sixth pillar of faith in Islam?

What is written in the tablet?

Are people able to change Allah's will?

What does the expression "The pen is dried" mean?

What is the Arabic version of (Al-ahzab: 38)?

A muslim must not stop working and rely on fate, why?

Give one fruit of the sixth pillar of faith?

II. Give in English the meaning of the following words, then use them in sentences of your own:

(Abolish, befall, commandment, fate, contentment)

III. Complete the following:

1. Everything in the universe works according to
2. What has passed the slave by was
3. The Arabic version of (Al-Forkan: 2) is
4. Allah made mankind able to
5. Muslim's patience and perseverance through adversities are the result of

Part Two: Points of Grammar

The Past Perfect Tense

The past perfect tense usually has the meaning of 'past-in-the-past', and can be regarded as an anterior version either of the present perfective or of the simple past. Consider the following examples:

No wonder Ali's French was excellent - he had lived in Paris since childhood.

When we bought it, the house had been empty for several years.

Exercise

Rewrite the following sentences in the past perfect tense.

Ali (live) in mosul for six months when he studied English.

Sami (learn) English quite well when I met him.

They (close) the door when we arrived there.

Nada (clean) the room before she came here.

The students (write) their homeworks before coming here.

Voice:

The passive voice of the past perfect tense

Formation of the passive voice in the past perfect tense

Singular Object	Had been + (Past participle)	
	He had written a letter at that time	A letter had been written at that time.
Plural Object	Had been + (Past participle)	
	He had written three letters	Three letters had been written

Exercise:

Change the following sentences into passive voice:

1. They had closed the street before closing this yard.
2. Salim had sold his car before buying a new one.
3. Nada had cleaned the room before Ali came .
4. They had written a letter before coming here.
5. He had boken the window before I came here.

Interrogation

Yes –No QUESTIONS

When we want to ask for the validity of certain information, we use YES-NO QUESTIONS in which the operator(auxilairy verb) is placed before the subject as in:

I have borrowed my pencil .

Have you borrowed my pencil?

When there is only a lexical verb in the sentence, use the suitable form of verb (to do) depending on the tense of the sentence as in :

They go to the library every day.

Do they go to the library every day?

Exercise

Make YES-NO questions from the following sentences.

1. He will go to school next week.
2. She is reading a book now.
3. They should study hard .
4. Ali has bought a car recently.
5. Nada goes to school every day.

The Use of (*Other, Another, Others*):

Other is an adjective and a pronoun.

-As an adjective it has two forms: another before singular nouns as in:

I need another book.

Other before plurals and uncountables as in :

I have other books.

They ask for other information.

-As a pronoun it replaces singulars with **another** and plurals with **others** as in :

One boy was reading a book, another was writing a letter, others were playing football.

Selected translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ
النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ
الْمَنْفُوشِ ﴿٥﴾ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ
رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا
أَدْرَاكَ مَا هِيَةٌ ﴿١٠﴾ نَارُ حَامِيَةٍ ﴿١١﴾

Al- Qari'a

In the name of Allah, Most Gracious, Most Merciful.

1. The (Day) of Noise and Clamour:
2. What is the (Day) of Noise and Clamour?
3. And what will explain to thee what the (Day) of Noise and Clamour is?
4. (It is) a Day whereon men will be like moths scattered about,
5. And the mountains will be like carded wool.
6. Then, he whose balance (of good deeds) will be (found) heavy,
7. Will be in a life of good pleasure and satisfaction.
8. But he whose balance (of good deeds) will be (found) light,-
9. Will have his home in a (bottomless) Pit.
10. And what will explain to thee what this is?
11. (It is) a Fire Blazing fiercely!

قال رسول الله (ﷺ) "أنا فرطكم على الحوض، من ورد شرب ومن شرب لم يظمأ أبداً، وليردن عليّ أقوام أعرفهم ويعرفوني ثم يحال بيني وبينهم". رواه مسلم.

The prophet (ﷺ) said," I shall go to the cistern before you and he who comes would drink and he who drinks would never feel thirsty, and there would come to me people whom I would know and who would know me. Then there would be intervention between me and them".

Narrated by

Muslim

Unit Seven

Islam was not spread by sword and is tolerant of other faiths

Many social studies and textbooks for students show the image of an Arab muslim as a horseman carrying a sword in one hand and the Quran in the other. This thought is not a correct portrayal of Arab muslims. Islam has always given respect and freedom of religion to all faiths, freedom of religion is laid down in the Noble Quran itself "There is no compulsion in the religion. Rectitude has become clear from error", (Al-Bakara: 256).

The Christian missionary T.W. Arnold had this opinion on his study of the spread of Islam. He said "We hear nothing of any organized attempt to force the acceptance of Islam on the non-muslim population, or of any systematic persecution intended to stamp out the Christian religion. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made protestantism".

It is a function of Islamic law to protect the privileged status of minorities, and this is why non-muslim places of worship have flourished all over the Islamic world. History provides many examples of muslim tolerance towards other faiths. When the caliph Omar entered Al-Quds (Jerusalem) in the year (634); Islam granted freedom

of worship to all religious communities in the City, proclaiming to the inhabitants that their lives, and property were safe, and that their places of worship would never be taken from them.

Islamic law also permits non-muslim minorities to set up their own courts, which implement family laws drawn up by the minorities themselves. The life and property of all citizens in an Islamic state are considered sacred whether the person is a muslim or not. Racism is not a part of Islam. The Noble Quran speaks only of human equality and how all peoples are equal in the sight of Allah, "Truly, the most honoured of you is Allah's sight is the greatest of you in piety", (Al-Hujuraat: 13).

It is the Islamic moral system, not the sword that spreads Islam all over the world. Islam has laid down some universal fundamental rights for humanity as a whole which are to be observed and respected under all circumstances. To achieve these rights, Islam provides not only legal safeguards but also a very effective moral system.

Vocabulary:

tolerant (adj.)	متسامح، غير متعصب
thought (n.)	فكرة، صورة

portrayal (n.)	وصف بالرسم
compulsion (n.)	إكراه
rectitude (n.)	الرشد، الاستقامة
missionary (n.)	مبشر
attempt (n.)	محاولة
force (v.)	يجبر
persecution (n.)	اضطهاد
stamp (v.)	يقمع، يسحق
systematic (adj.)	منظم
caliph (n.)	خليفة
adopt (v.)	يتبنى
minority (n.)	أقلية
flourish (v.)	ينتعش
provide (v.)	يقدم
permit (v.)	يسمح
set up (v.)	وضع، إقامة
implement(v.)	تطبيق، تقسيم
properties (n.)	ممتلكات
equality (n.)	مساواة

racism (n.)	عنصرية
moral system (n.)	النظام الأخلاقي
universal (adj.)	عالمي
fundamental (adj.)	أساسي

Part One: Exercises on the text

I. Answer the following questions:

How is the image of an Arab-muslim shown in textbooks for students?

Freedom of religion is stated in the Quran. Give Quranic examples.

Did T.W. Arnold find any attempt to force Islam on non-muslims?

What did Ferdinand and Isabella do to muslims in Spain?

Why do non-muslim places of worship flourish all over the Islamic world?

What is the Arabic version of (Al-Hujuraat: 13)?

What spreads Islam all over the world?

How does Islam maintain the human rights?

II. Give in English the meaning of the following words, then use them in sentences of your own:

(Thought, rectitude, stamp, flourish, universal)

III. Complete the following:

Muslims gave to all faiths.

The Arabic Translation of (Al-Bakarah: 256) is

T.W. Arnold said that there was no the Christians.

Islam granted to all religious communities.

..... should be observed and respected by Muslims under all circumstances.

Part Two: Points of Grammar

The Present Perfect Continuous Tense

When the perfective and progressive aspects are combined in the same verb phrase (eg: has been working), the features of meaning associated with each of them are also combined. Of the three features associated with the main meaning of the progressive, **DURATION**, **LIMITATION OF DURATION**, and **POSSIBLE INCOMPLETENESS**, the first two give the perfective progressive a sense of 'temporariness', seen in these examples:

I've been writing a letter to my nephew.

It's been snowing again.

Exercise

In the following sentences, change the verbs between brackets into the present perfect continuous tense.

Someone (eat) my apple.

They (clean) the class.

Nada (read) a book.

Sami (study) English this week.

The students (write) their homeworks.

Voice:

The passive voice of the present perfect continuous tense.

Formation of the passive voice in the present perfect continuous tense

Singular Object	Has been being + (Past participle)	
	He has been writing a book since 2007	A letter has been being written since 2007
Plural Object	Have been being + (Past participle)	
	He has been writing three books since 2007	Three books have been being written since 2007

Exercise:

Change the following sentences into passive voice:

They have been widening the road.

They have been studying English.

Ali has been reading three books.

Sami and Samir have been playing football.

She has been cleaning the dishes.

Expletive (It):

It is not always a pronoun . Sometimes it is a kind of expletive.It does not refer to anything at all.It just fills a position in a sentence pattern .It can be impersonal or anticipatory as in :

Impersonal (It):

Time: Is it late?

Weather: It is raining.

Distance: It takes along time to get to the university.

Identification: Is that Ali on the phone? Yes it is.

Anticipatory (It)

It fills the subject position of a sentence which has an adjective and an infinitive in the complement position as in:

It was impossible to stay there while he went to school.

Exercise

Use (it) in ten sentences of your own once as impersonal and once as anticipatory.

Selected translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْهَنُكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ
تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ

الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ
لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

صَلَّى
عَلَيْهِ
الْعَظِيمِ

At-Takathur

In the name of Allah, Most Gracious, Most Merciful.

1. The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),
2. Until ye visit the graves.
3. But nay, ye soon shall know (the reality).
4. Again, ye soon shall know!
5. Nay, were ye to know with certainty of mind, (ye would beware!)
6. Ye shall certainly see Hell-Fire!
7. Again, ye shall see it with certainty of sight!
8. Then, shall ye be questioned that Day about the joy (ye indulged in!).

قال رسول الله (ﷺ) "من سأل الله الشهادة بصدق، بلغه الله منازل الشهداء، وإن مات على فراشه". رواه مسلم.

The prophet (ﷺ) said, " Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed."
Narrated by Muslim.

Unit Eight

Islamic Parents-Children Relationship

In Islam, the relationship between parents and their children is based on belief in Allah, and feeling that Allah observes all what we do and that we are accountable to Him even in the bad breath that we may release against our parents when we are angry; even this has to be controlled.

It is not enough that muslims only pray for their parents, but they should act with limitless compassion, remembering that when we were helpless children, they preferred us to themselves. Mothers are particularly honored. Once a man came to the prophet (ﷺ) and asked: who is the person who is most worthy of my good companionship? The prophet (ﷺ) answered, "your mother, your mother, your mother then your father". That is why Islam made Paradise under the feet of mothers according to one tradition of the prophet (ﷺ).

Even disbelieving parents still have the right of obedience on their muslim children unless they ask them to rebel against Allah. In this case they should not be obeyed, but doing good to them should continue regardless of the difference of religion.

If we contemplate the Noble Quran, we find that it refers to parents-children relationships in many places, such as "And we have enjoined upon man to be careful of his parents. His mother bears him in weakness upon weakness, and his weaning is in two years, so give thanks to me and to your parents" (Luqman: 14).

However, before asking children to be good and loyal to their parents, parents should be extremely careful in upbringing their children. In other words, parents should do their duty before asking for their rights; unless they do so, they can expect rebellion and hatred from them. That is only parents who do their duty deserve the honorable treatment of their parents. That is why when a parent came to the prophet (ﷺ) and complained to him about the ingratitude of his son, the son said: O Messenger of Allah he was ungrateful to me, before I showed ingratitude to him. So the prophet (ﷺ) did not blame the son but disliked the attitude of his father. In conclusion, since the family is the corner stone of society, happiness and prosperity will only be achieved if parents as well as children are committed to the guidance of the Noble Quran and the tradition. For in that case all will fulfill their duties and rights in the most satisfactory manner. This is a message to all parents.

Vocabulary:

accountable (adj.)	عرضة للمحاسبة
compassion (n.)	شفقة، حنان
limitless (adj.)	لا حد له
companionship (n.)	رفقة
helpless (adj.)	ضعيف

obedience (n.)	طاعة
rebel (v.)	يعصي
regardless (prep)	بغض النظر عن
contemplate (v.)	يتفكر بـ، يتأمل
enjoin (v.)	يأمر
bear (v.)	يحمل
weakness (n.)	ضعف
weaning (n.)	فطامه، فصاله
upbringing (n.)	تربية
rebellion (n.)	عصيان
hatred (n.)	كره
deserve (v.)	يستحق
complain (v.)	يشكو
ingratitude (n.)	عقوق
ungrateful (adj.)	عاق
blame (v.)	يلوم
dislike (v.)	يكره
attitude (n.)	موقف
prosperity (n.)	نجاح، ازدهار

satisfactory (adj.)	مرضي
---------------------	------

Part One: Exercises on the text

I. Answer the following questions:

How should muslims treat their parents?

Who is particularly honored in Islam?

Who is most worthy of muslims' good companionship?

Who said that the Paradise is under the feet of mothers?

Give examples of Quranic verses talking about parents- children relationship.

Do disbelieving parents have the right of obedience on their muslim children?

What happens if parents are not careful in bringing up their children?

II. Give in English the meaning of the following words then use them in sentences of your own:

(parents, helpless, companionship, contemplate, ingratitude)

III. Complete the following:

1. The Islamic parents-children relationship is based on
2. When we were weak children our parents
3. The Paradise is under
4. (Luqman: 14) means in Arabic
5. Happiness and prosperity of the family could only be achieved if

Part Two: Points of Grammar

The Past Perfect Continuous Tense:

This form is used when an action had been taking place in a certain period in the past and continued after a certain point in the past. Consider the following example:

His father had been working at that time.

Exercise

In the following sentences, change the verbs between brackets into the past perfect continuous tense.

- 1- He (play) football at that time.
- 2- His father (teach) in 1996.
- 3- The students (study) that night.
- 4- Ahmad (work) when I visited him.
- 5- Suha (clean) the room all the morning.

Voice:

The passive voice of the past perfect continuous tense

Formation of the passive voice in the present simple tense

Singular Object	Had been being + (Past participle)	
	He had been writing a novel at that time.	A novel had been being written at that time.
Plural Object	Had been being + (Past participle)	
	He had been writing three letters at that time.	Three letters had been being written every week

Exercise:

Change the following sentences into passive voice:

1. The cat had been climbing the trees at that time.
2. His father had been studying French at that time.
3. He had been selling new books at that time.
4. She had been cleaning the class at that time.
5. They had been reading a book that night.

The other / the others

The other / the others refer to the remaining one / ones of a group as in:

The other students on the class (all except Ali)

The others were studying French. (all except those studying English)

Exercise

Use the other or the others to indicate the remaining items of a group

.

Two of my books are green. (red)

One of the doors is closed .(open)

Two of these three rackets are in good shape. (broken)

I have three pens. One is on the table. (desk)

One of four tennis courts is occupied .(free)

Selected translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

صَلَّى
الْعَظِيمِ

Al-'Asr

In the name of Allah, Most Gracious, Most Merciful.

1. By (the Token of) Time (through the ages),
2. Verily Man is in loss,
3. Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

قال رسول الله (ﷺ) "رغم انف، ثم رغم انف ثم رغم انف" قيل من؟ يا رسول الله! قال "من أدرك أبويه عند الكبر، أحدهما أو كليهما فلم يدخل الجنة" رواه مسلم

The prophet (ﷺ) said, "In spite of him, then in spite of him, then in spite of him. It was said "Allah's messenger, who is he ? He said; He who perceives either of his parents during their old age or he sees both of them, and he does not enter paradise". Narrated by Muslim

Unit Nine

The Concept of Equality in Islam

One basic element in the Islamic system is the principle of equality. Islam teaches that, in the sight of Allah all men are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, colour of skin, wealth, and so on. Yet none of these differences can by itself establish a status of superiority of one man or race to another. The only distinction which Allah recognizes is the distinction of piety and goodness, "Verily the most honoured of you in the sight of Allah is the most righteous" (Al-Hojoraat: 13).

The differences of race colour, or social status are only incidental. They do not affect the true stature of man in the sight of Allah. The Islamic value of equality is not simply a matter of constitutional right. It is an article of faith which muslims take seriously and to which they must adhere sincerely.

The foundations of this Islamic concept are deeply rooted in Islam. It stems from basic principles such as the following:

All men are created by one and the same eternal Allah.

All mankind belong to the human race and share equally the common parentage of Adam and eve.

Allah is just and kind to all his creatures. He is not partial to any race, age or religion.

All people are born equal in the sense that none brings any possession with him, and they die equal in the sense that they take back nothing of their worldly belongings.

Allah judges every person on the basis of his own merits and according to his own deeds.

Allah has conferred on man; man as such, a title of honour and dignity.

When the concept of equality is fully utilized, it will leave no place for prejudice or persecution. And when this divine ordinance is fully implemented, there will be no room for oppression or suppression. The concepts of chosen and gentile peoples, words such as privileges and condemned races, expressions such as social castes and second-class citizens will all become meaningless and obsolete.

Vocabulary:

Equality (n.)	مساواة
Principle (n.)	مبدأ
Identical (adj.)	مماثل
Potential (n.)	إمكانية

Ambition (n.)	طموح
Wealth (n.)	ثروة
Establish (v.)	يؤسس
Status (n.)	مكانة
Superiority (n.)	أفضلية
Race (n.)	عرق
Distinction (n.)	فرق
Piety (n.)	تقوى
Incidental (adj.)	تصادفي، ثانوي
Affect (v.)	يؤثر
Stature (n.)	منزلة
Constitutional right (n.)	حق دستوري
Adhere (N.)	يلتزم
Sincerely (adv.)	بإخلاص
Foundation (v.)	أساس
Stem (v.)	ينبع
Eternal (adv.)	خالد
Parentage (n.)	ابوة، نسب
Just (adj.)	عادل
Partial (adj.)	منحاز، غير عادل
Belongings (n.)	ممتلكات

Merits (n.)	صفات
Deeds (n.)	أفعال
Confer (v.)	منح
Dignity (n.)	كرامة
Honour (n.)	شرف
Prejudice (n.)	ظلم
Persecution (n.)	اضطهاد
Ordinance (n.)	أمر إلهي
Implement (v.)	ينفذ
Privileged race	جنس مفضل
Condemned race	جنس ملعون
Caste (n.)	طائفة
Obsolete (adj.)	مهمل

Part Two: Exercises of the text

I. Answer the following questions:

1. Does the colour of skin create a status of superiority?
2. What is the only distinction which Allah recognizes?
3. Give the Arabic translation for (Al-Hojoraat: 13).
4. The differences of race, colour and social status are only incidental. What does this mean?

5. Who are the parents of all mankind?
6. Can one take any of his worldly belongings when he dies?
7. What are the bases by which Allah judges muslims?
8. What will happen if equality is fully utilized by mankind?

II. Give in English the meaning of the following words, and then use them in sentences of your own:

(equality, status, distinction, adhere, confer)

III. Complete the following:

1. Equality in Islam means that all men
2. cannot establish a status of superiority in Islam.
3. Muslims should adhere sincerely to
4. Allah is just to all mankind, this means
5. When the concept of equality is fully implemented, there will be no

Part Two: Points of Grammar

Forms of expressing futurity :

We can express futurity by:

1. The use of the modal (will) + infinitive
Ahmad will go to the library next week.
2. The use of the present simple tense with an adverb indicating futurity.
The train leaves to Basrah next hour.
3. The use of the present progressive tense with an adverb indicating futurity.
They are leaving to Baghdad next week.

4. The use of the modal (will) + (be) + V+ ing to indicate a continuous action in the future.

He will be studying English at 6 o'clock.

5. The use of (Be(is, are, am)) + going +to +V to indicate predication as in :

It is going to rain.

6. The use of (Be(is, are, am))+ to + V. to show obligation as in:

She is to clean the room.

7. The use of about to +V. To indicate near futurity as in:

He is about to come.

Exercise

Use the suitable form of expressing futurity in the following sentences.

They (pass) the exam.

She (clean) the class next week.

He (go) to the library next month.

The plane (leave) to Baghdad at 10 o'clock.

They (move) to Basrah next week.

Selected translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يَحْسَبُ
أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا
الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمَوْقُودَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئَةِ ﴿٧﴾
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾ فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Humaza

In the name of Allah, Most Gracious, Most Merciful

1. Woe to every (kind of) scandal-monger and-backbiter,
2. Who pileth up wealth and layeth it by,
3. Thinking that his wealth would make him last for ever!
4. By no means! He will be sure to be thrown into That which Breaks to Pieces,
5. And what will explain to thee That which Breaks to Pieces?
6. (It is) the Fire of (the Wrath of) Allah kindled (to a blaze),

7. The which doth mount (Right) to the Hearts:
8. It shall be made into a vault over them,
9. In columns outstretched

قال رسول الله (ﷺ) "لا يحل لمسلم ان يهجر اخاه فوق ثلاث ليال. يلتقيان فيعرض هذا ويعرض هذا وخيرهما الذي يبدأ بالسلام". رواه مسلم

**The prophet (ﷺ) said , " It is not permissible for a muslim to estrange relations with his brother beyond three nights, The one turning one way and the other turning the other way when they meet ; The better of the two is the one who is the first to give a greeting ".
Narrated by Muslim**

Unit Ten

The Quran is a divine miracle

Prophets and messengers of Allah are supported by miracles to prove that they are not imposters. Those miracles are granted by the power and permission of Allah and are usually in the field in which the prophet's people are recognized as superior.

We might illustrate this fact by quoting the major miracles of the three prophets of the major world religions: Judaism, Christianity and Islam. Moses' contemporaries were excellent in magic. So his major miracle was to defeat the best magicians of Egypt of his time. Jesus' contemporaries were recognised as skillful physicians. Therefore, his miracles were to raise the dead and cure incurable diseases.

The Arabs' contemporaries of the prophet Muhammed (ﷺ), major miracle was the Quran, the equivalent of which the whole legion of the Arab poets and orators could not produce, despite the repeated challenges from the Quran itself, "And if you are in doubt concerning that we have sent down on our servant, then bring a sura like it, and call your witnesses, a part from Allah, if you are truthful", (Al-Bakarah: 33).

Again Muhammad's (ﷺ) miracle has something special about it. All previous miracles were limited by time and place, i.e. they were shown to specific people at a specific time. Not so with the Quran, it is a universal and everlasting miracle. Previous generations witnessed it and future generations will witness its miraculous nature in terms of its

style, content and spiritual uplift. These still can be tested and will thereby prove the divine origin of the Quran.

Ever since the Quran was revealed, more than fourteen (Centuries) ago, no one has been able to produce a single sura like the suras of the Quran in their beauty, eloquence, prophecy, and other perfect attributes, some of the Arabs who were enemies of Muhammad (ﷺ) tried to meet this challenge to prove that Muhammad (ﷺ) was not true prophet, but they failed to do so, this failure was despite the fact that the Quran was revealed in their own language and dialect and that the Arabs at that time were a very eloquent people who used to compose beautiful and excellent poetry, still read and appreciated today.

Vocabulary:

miracle (n.)	معجزة
prove (v.)	يثبت
imposter (n.)	أفّاك، دجال
illustrate (v.)	يشرح

contemporaries	الناس المعاصرون
majic (n.)	سحر
defeat (v.)	يهزم
magician (n.)	ساحر
physician (n.)	طبيب
raise (v.)	يحيي
cure (v.)	يشفي
eloquence (n.)	فصاحة، بلاغة
magnificent (adj.)	رائع
poetry (n.)	شعر
legion (n.)	حشد، جمع غفير
orator (n.)	الخطيب
despite (prep.)	بالرغم
challenge (n.)	تحدي
witness (n.)	شاهد
doubt (n.)	شك
everlasting (adj.)	خالد
generation (n.)	جيل
style (n.)	أسلوب

content (n.)	محتوى
spiritual uplift	رقي روحي وأخلاقي
divine (adj.)	إلهي
origin (n.)	أصل
splendor (n.)	أبهة، عظمة
legislation (n.)	تشريع
prophecy (n.)	نبوءة
dialect (n.)	لهجة
failure (n.)	فشل
compose (v.)	يؤلف

Part One: Exercises on the text

I. Answer the following questions:

1. How are prophets and messengers supported?
2. What are the major world religions?
3. What were Jesus' contemporaries recognized as?
4. How does the Quran challenge Arab unbelievers?
5. What is special in Muhammed's (ﷺ) miracle?
6. What is the difference between the Quran and the other previous miracles?
7. What are the attributes of the suras of the Quran?

II. Give in English the meaning of the following words, and then use them in sentences of your own:

(miracle, cure, eloquence, compose, splendor)

III. Complete the following:

The prophets' miracles are usually in the field

..... were excellent in majic.

Arabs were well known for

The Arabic version of (Al-Bakarah: 23) is

At the time of Muhammed (ﷺ), Arabs used to

Part Two: Points of Grammar

Forms of expressing futurity in the past:

The use of the modal (would) + infinitive with definite adverb of time as in:

He would go to the library the next week.

2. The use of (Be (was, were)) + going +to +V. to indicate unfulfilled predication as in:

It is going to rain.

3. The use of (Be (was,were))+ to + V. To indicate unfulfilled obligation as in:

She was to clean the room.

4. The use of (Be (was, were)) + about to indicate that something was expected to happen but it did not as in:

He was about to pass the exam.

5. The use of the past progressive tense with an adverb indicating definite futurity to indicate that something was expected to happen but it did not as in:

They were leaving to Basrah the next week. (they did not leave)

Exercise

The following actions were supposed to happen but they did not, use different forms of expressing futurity in the past as suitable .

Ali (pass) the exam.

She (pay) the bill the next day.

They (leave) to London the next week.

Huda (help) her mother the next day.

They (marry) the next month.

Selected translations for reading



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
تَرْمِيهِمْ بِحِجَارَةٍ
مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

صَلَّى
الْعَظِيمِ

Al-Fil

In the name of Allah, Most Gracious, Most Merciful

1. Seest thou not how thy Lord dealt with the Companions of the Elephant?
2. Did He not make their treacherous plan go astray?
3. And He sent against them Flights of Birds,
4. Striking them with stones of baked clay.
5. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

قال رسول الله (ﷺ) " يا أبا نر! إذا طبخت مرقة فأكثر ماءها، وتعاهد جيرانك " رواه مسلم.

The prophet (ﷺ) said, "Abu tharr, when you prepare a broth, add water to it, and give that (as a present) to your neighbour".

Narrated by Muslim

REFERENCES

Byrd, P. & Reid, J. (1998). **Grammar in the Composition Classroom: Essays on Teaching ESL for College Bound Students**. Boston. Heinle & Heinle.

Celce-Murcia, M. & Larsen-Freeman, D. (1999). **The Grammar Book: An ESL/EFL Teacher's Course**. 2nd Ed. Boston: Heinle & Heinle.

Comrie, B. (1976). **Aspect: An Introduction to the Study of Verbal Aspect and Related Problems**. Cambridge: Cambridge University Press.

Frodesen, J. (2001). **Grammar in Writing. In M. Celce-Murcia (Ed.), Teaching English as a Second or Foreign Language**. 3rd Ed. (pp.233-248). Boston: Heinle & Heinle.

Hillocks, Jr., G. (1986). **Research on Written Composition: New Directions for Teaching**. Urbana: NCTE.

- Hinkel, E. (2004). *Teaching Academic ESL Writing: Practical Techniques in Vocabulary and Grammar*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Huddleston, R. (1984). *Introduction to the Grammar of English*. Cambridge Textbooks in Linguistics. Cambridge: Cambridge UP.
- Palmer, F. R. (1986). *Mood and Modality*. Cambridge: Cambridge University Press.
- Quirk, Randolph, et al. (1972). *A Grammar of contemporary English*. London: Longman.
- , (1995). *A Comprehensive Grammar of the English Language*. London: Longman.
- Tajima, Matsuji, (1985). *The Syntactic Development of the Gerund in Middle English*. Tokyo: Nan'un-do.
- Trudgill, Peter. (1990). *The Dialects of England*. Cambridge, MA: B. Blackwell.
- Visser, F. Th. (1973). *A Historical Syntax of the English Language*. 4 vols. Leiden: E.J. Brill.

المصادر العربية

❖ إحياء علوم الديون، للإمام أبي حامد محمد بن محمد الغزالي. ت ٥٠٥هـ،

طبعة دار الكتب العلمية، بيروت - لبنان، ط٤، ١٤٢٦.

❖ الأذكار المنتخب من كلام سيد الأبرار، تأليف الإمام أبي زكريا يحيى بن شرف

النووي الدمشقي، خرج أحاديثه وعلق عليها محمد خلف يوسف، دار

التوزيع والنشر الإسلامي، د ط.

❖ أساس البلاغة، للزمخشري، تح: محمد باسل عيون السود، دار الكتب العلمية -

بيروت، ط١، ١٤١٩هـ - ١٩٩٨م.

❖ البداية والنهاية، أبو الفداء الحافظ بن كثير، ت ٧٧٤ / مكتبة المعارف،

ط٣٠١٢:٦.

❖ البرهان الكاشف عن إعجاز القرآن، عبدالواحد بن عبدالكريم، كمال الدين

الزملكاني، تحقيق د. خديجة الحديثي، د. أحمد مطلوب، ط (١)،

مطبعة المعاني - بغداد ١٩٧٠م.

❖ دلائل الإعجاز، عبدالقاهر الجرجاني، ت ٤٧٠هـ أو ٤٧٤هـ، تحقيق: محمود

محمد شاكر، ط٢، مكتبة الخانجي - القاهرة، ١٤١٠هـ - ١٩٩٨م.

❖ الرحيق المختوم، الشيخ صفي الرحمن المبارك فوري/ دار التوزيع والنشر الإسلامية ط١٧.

❖ روح المعاني في تفسير القرآن العظيم والسبع المثاني، لأبي الثناء الألوسي، ت ١٢٧٠هـ، تح: محمد أحمد الأمد وعمر عبدالسلام السلامي، دار إحياء التراث العربي، بيروت، ط١، ١٤٢٠هـ - ١٩٩٩م.

❖ رياض الصالحين من كلام سيد المرسلين، لابن زكريا يحيى بن شرف النووي خرج أحاديثه شعيب الأرناؤوط، مؤسسة الرسالة، بيروت - لبنان.

❖ سيرة ابن هشام، تأليف محمد بن إسحاق بن يسار المطلبي، ت ١٥١هـ، مكتبة محمد علي صبيح وأولاده، تحقيق محمد محيي الدين عبدالحميد.

❖ شرح النووي على صحيح مسلم، تأليف الإمام يحيى بن زكريا بن شرف النووي، خرج أحاديثه محمد بن عيادي بن عبدالحليم، كتبة الصفا.

❖ شرح تاج العروس في تهذيب النفوس، تأليف د. محمد ندات محمد، ط١، دار الفكر، دمشق.

❖ صحيح البخاري، أبو عبدالله محمد بن إسماعيل البخاري، تحقيق مصطفى البغا، دمشق، دار ابن كثير، ١٤٠٧هـ.

❖ **صحيح البخاري**، تأليف محمد بن إسماعيل أبي عبدالله البخاري الجعفي، ت

٢٥٦هـ، دار ابن كثير، اليمامة، بيروت، ١٤٠٧هـ، الطبعة الثالثة،

تحقيق مصطفى ديب البغا.

❖ **صحيح مسلم بشرح النووي**، صحيح مسلم للإمام أبي الحسين مسلم بن الحجاج

القشيري النيسابوري، ت ٢٦١هـ. والشرح للإمام محيي الدين أبي زكريا

يحيى بن شرف النووي، ت ٦٧٦هـ، الناشر: مكتبة الإيمان - المنصور

- القاهرة.

❖ **صحيح مسلم**، تأليف مسلم بن الحجاج أبي الحسين القشيري النيسابوري، ت

٢٦١هـ، دار إحياء التراث العربي، بيروت، تحقيق محمد فؤاد

عبد الباقي.

❖ **العقيدة الإسلامية - أركانها - حقائقها - مفسداتها**، (ط٥، دار الكلم الطيب،

دمشق، سنة ١٤٢٥هـ - ٢٠٠٤م).

❖ **القرآن الكريم**، تأليف أبي بكر أحمد بن علي الرازي الجصاص، ت ٣٧٠هـ،

الطبعة الأولى، ١٤١٥هـ، دار الكتب العلمية، بيروت.

❖ لسان العرب، لأبن منظور الأفريقي المصري، ت ٧١١، ط ١، دار صادر

بيروت - لبنان.

❖ محاسن التأويل، محمد جمال الدين القاسمي، ت ١٨٦٦هـ - ١٩١٤م. تحقيق

محمد فؤاد عبد الباقي، دار إحياء الكتب العربية، ط ١، ١٣٧٨هـ -

١٩٥٨م.

❖ الموسوعة الحديثية، مسند الإمام أحمد، تحقيق مجموعة من العلماء، مؤسسة

الرسالة، ط ١.

دار ابن الاثير للطباعة والنشر

جامعة الموصل

رقم الايداع في دار الكتب والوثائق ببغداد

(٢٩٣) لسنة ٢٠٠٩